

REPORT OF THE SUB-COMMITTEE ON THE CAMPUS MINISTRY*

to the

JOINT COMMITTEE ON STUDENT SERVICES -

FINANCING FOR CONCORDIA UNIVERSITY

December 3, 1974

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Aim and Vision of Campus Ministry

The God dimension or religious dimension of man is a very real part of our human history. It must, therefore, have a place within the University. However, not only as a museum piece or as some chunk of man's archaic residue. In such a context it has little real meaning - it can only be understood as part of man's lived experience. The religious reality is again being appreciated on many levels of perception. It hasn't taken long for the death of God to carry the death of man in his wake.

We as campus ministers see our role as that of bringing a creative religious response to the individual as well as the whole of the university community. This response tries to integrate the religious reality into one's life situation, which we feel is essential to the wholeness of a person. This wholeness is relational, that is, it fosters a responsibility to creating community with integrity and wholeness.

This service is exercised on three levels. First to the individual, second to the university within its educative function and finally to the civic and world community. It is a service that tries to heighten the dignity of the person within the community - a dignity that arises out of a critical sense of values and co-responsibility in what form and direction the community takes.

To fulfill this role it seems essential that this service must be extremely sensitive to our authentic contemporary values, as well as to its areas of disintegration, alienation or dehumanization.

It is to this fundamental human malaise that we must speak. Man has and will always have difficulty coping with finitude in its absolute sense, e.g. death or its relative sense, e.g. failure and inadequacies. This fundamental fact, coupled with alienation, meaninglessness and guilt at his lack of self-fulfillment or anothers, can shatter man's wholeness. We feel that this is the crux of our role - both to the individual and the community in these crisis.

Crisis in its widest sense of (some need) is the way all university services function and certainly chaplaincy can be simply described in those terms.

However, while we feel that service station or band-aid ministry is necessary in immediate crises, we don't see our role primarily in this sense. Crisis counselling of all types only deals with a minority of the community. We see our role as a creative outreach to the spiritual and mental well-being of the whole community therefore not only individual crisis but the crises of man. We believe that in some sense we are called to be the goad to his conscience.

As conscience of the community, we believe that in our ecumenical religious climate, we can be a built-in factor of criticism of the status quo - of all levels of University life, faculty, administration of students and staff. We believe that such a role is an essential

part of an institution and necessary for the mature exercise of authority. It is within this context that we believe we must speak strongly of values, of justice and charity and the fundamental co-responsibility of the community for its individual and communal integrity. It is again within this framework we believe that we can bring about the celebrational aspects of community in its life of birth, death and initiation into new life - marriage, brotherhood, etc. This being exercised in a specifically religious context or para-liturgical or ritual events. Sensitizing the community to its vital elements of growth and change, endings and new beginnings.

HISTORY OF CAMPUS MINISTRY AT SIR GEORGE WILLIAMS UNIVERSITY

In the very beginning Sir George had a direct relationship with the local Young Men's Christian Association. Consequently there was a certain amount of Christian (and more particularly, Protestant) influence in the early development of the university. However, the trend within the YMCA soon changed to a much lighter emphasis on Christianity, or at least shifted more towards an ecumenical spirit. Meanwhile the university moved along to a clearly "secular" approach, concentrating on improving her academic image and reputation.

In the early years it was customary that the various denominations would send their own representatives (usually always clergy) to work independently on campus. Around mid-sixties these representatives agreed that the best (if not the only) way to carry on an effective campus ministry at SGWU was to work as an ecumenical team. Thus the churches were still paying for their own chaplains, but the university also contributed towards the work of the team: "The God Squad". Between 1965 and 1973 a number of chaplains from several communions worked for the "Squad", but a major problem developed: lack of continuity. As it turned out, there was almost a complete turnover twice in a couple of years.

Another related problem has been the lack of "manpower". Since the churches have experienced a financial decline, campus ministry budgets have been cut down considerably, and consequently very few full time chaplains can be placed on various campuses. Chaplaincy work has always been enriched and strengthened by part-time campus workers, but it becomes extremely difficult without the solid presence of full-time workers and/or co-ordinators. For several years the team has had only one full-time chaplain, and it has not allowed the "Squad" to come even close to its full potential.

In the early years, the university community was allowed to use the Chapel on Drummond Street belonging to the YMCA, but this practice was discontinued due to the disrespect of the users. For a while the chaplains (who were basically working alone and on their own at least until the formation of the Chaplains' Association in 1966) were using whatever space they were able to round up for themselves, but with the formation of the Chaplains' Association the university recognized the need for a university-sponsored space for "Pastorale". The first location was a corner

in the Dean of Students Office on the fourth floor, from where the operation moved to the Inter-Faith Center (it was later called the Zone) on the fifth floor, which had a lovely meditation area and lounge plus several offices. However, in a couple of years, around the end of the decade, the Chaplains' Office was moved to its present location on the sixth floor, consisting of a small lounge and even smaller inner office, "The Bunder", altogether a mere 401 square feet. Without saying, it becomes clear then that another major problem at the present time is space. During the present school year, the Chaplaincy work is being carried out by a team of ten, all working out of this one small office; at the same time the situation is further complicated by the fact that pretty well all of the different activities of the Chaplaincy (such as the Liturgical Services, prayer meetings, etc.) are taking place right in the same office, since no chapel exists on Campus at the present time.

HISTORY OF CAMPUS MINISTRY AT LOYOLA OF MONTREAL

Loyola is rooted in the experience of the Jesuits in Canada. In Montreal it reaches back to 1693 when the Jesuits started a college for the first time, to 1842 when six Jesuits returned to Canada after the suppression and restoration of the Jesuit Order, to 1848 when St. Mary's College began, and to 1896 when Loyola opened its doors for English-speaking boys.

As Loyola changed over the years from a small exclusive college to a modern complex university, the responsibility for worship and religious activity on the campus became more identified as a departmental responsibility. When Loyola began in 1896 on the corner of St. Catherine and Bleury, there were 28 boarders. In a sense all the Jesuits there at the time were responsible for the pastoral and religious needs of the students. As the college grew, the responsibility of the Jesuit community still remained, but some of the priests, in addition to their teaching assignments, were appointed student counsellors.

During the 1950's and early 1960's, the Sodality was very active in the college and took leadership in organizing religious activities for its members and other students, and social programs in other parts of the city. The Sodality Chapel was a center of worship for the students; private prayer and annual retreats were encouraged and the social apostolate brought clusters of students to do volunteer work at Benedict Labre House, the Verdun General Hospital, the Institute for the Blind, and among needy families and the poor of the city. The Student Counsellor was appointed for the college and was responsible for the development of these programs. Being Director of the Sodality was one of the main elements of his work.

The years leading up to 1969 were ones of rapid expansion on the campus of Loyola, and ones of momentous change in church structures and attitudes. They were important years and difficult years for

the chaplains. They were marked with experimentation both to meet the changes in campus life and in the Church. Up to this time, resident students at Loyola had lived in the "boarders flat" in the administration building. But in 1963 Hingston Hall was completed as a residence for men. The Student Counsellor and several other priests moved out of the Jesuit community into Hingston Hall in order to be with the students and to be able to meet with them informally at night in the coffee room, etc. In 1964 a Committee on Religious Activities was appointed to aid in planning a religious program among the students. Over the next couple of years this move was marked with success. A popular liturgy developed among the resident students in their own chapel in Hingston Hall and on Sundays as many as 125 would attend. In 1966, however, a decision was made to end the Sunday liturgy in Hingston Hall and to promote a Sunday Mass in the main Loyola Chapel. The resident students never made the shift. The Mass in the Loyola Chapel grew in numbers but it was made up largely of non-students.

When the department of Student Services developed in the early 1960's, the Office of the Chaplain became part of it. The chaplaincy differed from the other services however in the fact that while it was administratively under Student Services, it was accountable and reported to the President of the college directly.

In 1968 the number of full-time chaplains increased to two, with other priests on the college faculty continuing to help out on Sunday mornings, etc. It was at this time that the name of Student Counsellor was changed to Chaplain.

The year of 1969 was of special importance. It was the year of student unrest, confrontation and violence. One of the chaplains was caught in the middle of it all since he happened to be a member of the Board of Trustees at the same time. While his position as chaplain placed him among the students, his position on the Board of Trustees tended to identify him with the administration. There was no other year like it. In former years chaplains may have been able to measure success or failure by the implementation and participation in programs and services. That year the chaplains fell into the role of mediators between dissident groups, being neither totally identified with one faction or the other, and forced into conflict situations which may have deteriorated the chaplains' image and lessened the acceptability of their work.

In 1970 a Committee on the Chaplaincy was appointed by the Board of Trustees to examine the role of the chaplain on the campus, to encourage a new vision of ministry and to search for staff. Partly from this impetus, partly from the chaplains at the time, Belmore House was obtained the following year for the use of the chaplains in their work.

Vatican II had encouraged the ecumenical movement, and by 1971, with the increased number of non-Catholic students on campus, a Lutheran minister and a Jewish rabbi were listed as Associate Chaplains at Loyola.

By 1972 Loyola had grown to 12,000 students. The Office of Chaplain became known as Campus Ministry, and for the first time a religious sister joined the ministry team, making up three full-time chaplains and a secretary.

Belmore House had been used initially as a residence for students who were thinking of entering the seminary, but in 1972 it became the home of Campus Ministry. The symbol of the office was replaced by that of a house. It was intended to be a place of welcome and sort of home on campus for students. The offices of the chaplains and the secretary were located there, as well as discussion and lounge rooms, kitchen and dining-study room.

By 1974 Campus Ministry has become responsible as a department for worship on campus and for organizing and co-ordinating religious activities and projects of social concern. Other priests on campus continue to help out with Masses and at certain times of the year such as Holy Week and special events.

There are two chapels on campus that are used for worship by the Loyola community. The Loyola Chapel, a large beautiful building in modern gothic architecture, was built in 1931 and was used as St. Ignatius Parish until 1965. It has a seating capacity of 440. This chapel is used for Sunday Mass, marriages, concerts, certain public events and daily Masses during the week. An estimate was made that from September 1973 to August 1974 there were 427 events in the chapel to more than 29,000 people.

The Hingston Hall chapel is much smaller, seats 50 people and is used for smaller liturgical events, baptisms, prayer groups and for noon Mass during the week.

The Drummond Science Building was built in 1962 and included a small chapel. On the door of the chapel was engraved "Deus Scientiarum Dominus Est". This chapel was appropriated by the Space Committee in 1973 without any consultation or notification of Campus Ministry and is now used as a photo lab for the Biology Department.

PROGRAMMES AND SERVICES - SIR GEORGE WILLIAMS UNIVERSITY

In order to function effectively, the Chaplaincy is planning to do something in the following areas:

Religious or Spiritual Guidance - personal contacts and counselling.

Liturgical Expression - some forms of Worship to take place within the University during the week.

Love and Marriage Seminar - small group approach to a very important and sensitive subject.

Retreats - a chance to get away for a weekend of fellowship.

Bible Study - examining of the various parts of the Scripture.

Faculty-Student Interchange - an attempt to improve communication and understanding between the two.

Prayer Groups - again a small group attempting to give expression in a special way to people's fellowship and faith

Spiritual Dialogue - a chance to exchange ideas in a religious context.

Promotional and Social Activities - sponsoring of social events and gatherings, speakers, films, Chaplains' Open House, participation in the University's newspapers, radio, T.V., etc.

Relationship with Loyola Campus Ministry - interchange between the two campuses relating in particular to the "Pastorale".

PROGRAMMES AND SERVICES - LOYOLA OF MONTREAL

Programmes and Services of the Campus Ministry at Loyola have been developed according to the following priorities:

- a) Witness and Presence
- b) Worshipping Community
- c) Social Action and Response

a) Witness and Presence

1. Personnel: Two priests, one religious sister and one secretary are available all year round as coordinators, organizers, animators and counsellors.
2. Belmore House: A Place of Welcome for all, the center of the Campus Ministry activity, where students can lounge around, use kitchen facilities, meet others, study, visit or just relax.
3. Loyola College Chapel: A large beautiful building adapted to Loyola's gothic architecture; seating capacity 400. Used for worship and certain other activities appropriate to the atmosphere of a chapel, (Choral Society presentation, Jean Vanier lecture, Sri Chinmoy).
4. Hingston Hall Chapel: A small chapel in the Hingston Hall Residence; seating capacity 50. Used for Mass during the week and on weekends, occasional baptisms, etc.
5. Programs: A number of activities are planned that allow for a sharing of one's values and life, and at the same time expose the individual to the challenge of another's views and experience.

Individuals of outstanding character whose lives have made significant social contribution (Jean Vanier, Daniel Berrigan, Cesar Chavez) were invited to speak and share with the Loyola community. Jean Vanier's visit was preceded by a series of films on his work; the Berrigan Event was a major activity extending over the course of a week. Cesar Chavez preached at Sunday Mass and attended a reception at Belmore House.

Montee St. Benoit: A bilingual and bicultural weekend for university students of eastern Canada, one of praying together, climbing a mountain together, hiking and camping.

Weekends of Sharing and Prayer: Animated by the Chaplains, organized by the students. Weekends directed towards seeing one's responsibility to self and others in a faith context.

b) Worshipping Community

A time for the Loyola Community to celebrate life (both its ups and its downs) and to worship the Creator of life. Prayer is both private and communal. While all are encouraged to pray on their own, Campus Ministry makes a special effort to provide suitable and creative worship for the community each day, but especially at the Sunday Eucharist and special times of the year. (Advent, Christmas, Lent, Holy Week, Easter Sunday, Graduation Day, Weddings, Funerals, etc.)

Informal liturgies are provided in the atmosphere of Belmore House every other week at the Wednesday Night Shared Supper and Liturgy.

c) Social Action and Response

Personal values, once discovered and made one's own, call for expression at the service of others. The dynamic of personal growth consists in both an inward and outward component. Programs and opportunities of response and social action are meant to be both a means of discovering personal values as well as a way of expressing them.

Needy families at Christmas

Weekly skating with blind children

Farmworkers Support Committee for the Grape and Lettuce
Boycott

Archambault Federal Penitentiary: Panel discussions once a
month with the Oasis group.

LOYOLA CHAPEL: The use of space: September 1973 - August 1974

1. LITURGY: Regular and Special Masses

<u>Sunday Liturgy:</u>	for 38 Sundays between September and May: average attendance 225.	8,450
<u>Daily Mass:</u>	Mon. Wed. Fri. at noon: average attendance 20, for 105 days.	2,100
<u>Special Liturgies:</u>		
	Christmas	800
	Ash Wednesday Penitential	100
	Holy Thursday Seder Supper	120
	Good Friday	150
	Holy Saturday	200
<u>John XXIII Choir Camp:</u>		
	Sept. 2 - celebrated by Bishop Crowley	500
	July 15 - directed by John MacMaster	200
<u>Memorial Masses:</u>		
	Clive Moore (faculty: May 1)	100
	George Uihlein (Dean of Men: July 3)	200
	Joseph Petrilli (student: Aug. 7)	75
	Mrs. Kenyon (Mother of Ray Kenyon)	75
<u>Convocation Mass:</u>	Loyola of Montreal, June 1	300
<u>First Masses:</u>	Len Attilia, S.J., Vince McGrath, S.J. and Robert Foliot, S.J.. Newly ordained priests and former Loyola teachers, May 8	300
<u>Anniversary Masses:</u>		
	The Cassidy Family: 50th Wedding Anniversary June 22.	100
	Rev. E.M. Brown, S.J.: 50 years a Jesuit, former Rector of Loyola - Sept. 9	200
<u>Loyola High School Liturgies:</u>		
	School Opening - Sept. 5	600
	Mother & Son Banquet Mass - May 9	400
	School Closing - May 27 - 28	600
	Convocation Mass - May 20	400
<u>Baptisms:</u>		
	Dec. 31 by R. Gaudet, S.J.	30
	April 21 by R. Nagy	30
	April 28 by M. Gervais, S.J.	20
	July 28 by A. Conlon, S.J.	20

Weddings:

59 Weddings (Sept. - Sept.) nearly all on Saturdays. Average attendance 100 (20 by Loyola Campus Ministry, 39 by St. Ignatius Parish) 5,900

49 Weddings Rehearsals. Friday evenings preceding the weddings.

2. MUSIC PRACTICES:

Orchestra Practice: every Wednesday evening for 42 weeks (Sept. - June) under the direction of Elizabeth Haughey. (45 members) 1,890

Loyola Concert Band: every Thursday evening for 44 weeks (25 members) under the direction of Elizabeth Haughey. 1,100

Organ Practice: every day 9 - 10 a.m., Bryan Patterson and 5 - 7 p.m. John Donohue except when the chapel was otherwise used.

Brass Group: under the direction of Dan Byrnes, 10 free evenings between 7 - 10 p.m., December, February, May (5 members) 50

Band Practice: Martin Taylor and his group, 24 free evenings between April and June. (5 members) 120

3. CONCERTS:

Orchestra Concert - November 26	600
Christmas Choral Concert - December 3	400
Worcester Choral Society - March 22	100
Margaret Trethewey Concert - April 8	300
Loyola High School Christmas Concert - December 9	200
Loyola High School Concert - May 24	200

4. SPECIAL EVENTS IN THE CHAPEL

Jean Vanier - March 16 600

Sri Chinmoy - Spiritual Master affiliated with the United Nations in New York. Held a prayer meeting for his Montreal disciples. Nov. 3 150

R.D. Laing Lecture - sponsored by the Lacolle Center - March 5. 600

<u>The Berrigan Event</u> - Third World Dialogue - Jan. 18	200
Sunday Liturgy Homily - Jan. 20	400
Meditation - Jan. 22	100
<u>Cesar Chavez</u> - Dec. 3	350
<u>Day of Faith & Sharing</u> - with Louis Raby	40
<u>Prayer Group</u> - 8 students and staff - one meeting per week for 12 weeks.	96
<u>Lenten Program of Music</u> - five noon hour programs during April	
<u>Private Study</u> - since November 1972 the Chapel has been available for private study between 8:30 a.m. and 6 p.m.	

SUMMARY:

Number of events held in Loyola Chapel 427
 Number of people involved 29,466

PERSONNEL - SIR GEORGE WILLIAMS UNIVERSITY

Rev. Matti Terho - full time, salary paid by university
 Sister Leyla Raphael - full time, salary paid by diocese

Part time secretarial staff furnished by Dean of Students office.

PERSONNEL - LOYOLA OF MONTREAL

Rev. Robert Nagge - full time, salary paid by college
 Rev. Robert Gaudet, S.J. - full time, salary paid by college
 Sister Kay Duffin C.N.D. - full time, salary paid by college

Mrs. T. Humes, Secretary - full time, salary paid by college

PROPOSED BUDGET - 1974-75 - SIR GEORGE WILLIAMS UNIVERSITY

170	Office (Full-Time Univ. Chaplain)	\$12,000.00
175	Office (Part-Time)	200.00
190	Employee Benefits	150.00
200	Travel	150.00
220	Promotional	500.00
240	Books & Subscriptions	80.00
250	Printing & Stationery	150.00
260	Materials & Supplies	100.00
290	Physical Plant Charges	100.00
300	Office Expenses	150.00
330	Telephone	250.00
360	Equipment	650.00
500	Space	1,500.00

TOTAL		\$15,980.00
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APPROVED BUDGET - 1974-75 - LOYOLA OF MONTREALChaplaincy - Department 668

668-201	Wages: Management	\$ 8,800.00
668-209	Wages: Professional	22,700.00
668-217	Wages: Office	6,900.00
668-261	Travel	2,300.00
668-281	Supplies and General Expenses Office	1,600.00
668-285	Printing	700.00
668-439	Belmore House	800.00
668-440	Retreats, Honorarium	1,500.00
668-242	Department Fringe Benefits	3,300.00

TOTAL		\$48,400.00
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Chapel - Department 670

670-220	Wages: Part-time	\$ 2,000.00
670-281	Supplies & Expenses	1,000.00
670-285	Printing	300.00
670-385	Laundry, Dry Cleaning	200.00
670-542	Equipment, Repairs, Maintenance	600.00
670-242	Department Fringe Benefits	200.00
670-750	Transfer from College Revenue (High School)	(500.00)

TOTAL		\$ 3,800.00
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SPACE - SIR GEORGE WILLIAMS UNIVERSITY

One lounge and inner office - 6th floor, Hall Building - 401 square feet

SPACE - LOYOLA OF MONTREAL

1. Belmore House

3500 Belmore Avenue

An informal center on campus, a sort of home for students, including four offices for the chaplains and secretary, discussion and lounge rooms, kitchen and dining/study room. - 610 square feet

2. Loyola Chapel

An independent building on campus, beautiful gothic architecture with a seating capacity of 440. (Formerly used as both College Chapel and St. Ignatius Parish). - 10,900 square feet

3. Hingston Hall Chapel

A small chapel inside the Hingston Hall Residence. Seating capacity of 40. - 1,090 square feet

4. Student Services Office

AD-124

One office in the administration building used for associate chaplains, special project office, and for some personal interviews. - 124 square feet

X CONCLUSIONS AND RECOMMENDATIONS

1. While the aim and vision of Campus Ministry at Concordia is the same for both campuses, the historical roots of the religious tradition on the Sir George campus and the Loyola campus are widely different and are to be respected.
2. Because of the difference in religious tradition and practice, and in the present difference in religious composition of each community, no one model of operation for Campus Ministry in Concordia is feasible for both campuses.
3. The communities at both the Sir George campus and the Loyola campus have different expectations and needs concerning worship and religious practice, which should be met accordingly on each campus.
4. The model for Campus Ministry in Concordia is one of unity in aim and vision, but of plurality in practice and operation.
5. The late 1960's brought watershed years for Campus Ministry on both campuses.

6. The new vitality of Campus Ministry on the Loyola campus, coming out of the turmoil and violence of the late 60's, should be preserved, encouraged and supported.
7. The needs of Campus Ministry on the Sir George campus, especially as regards space, have not been recognized and met by the administration.
8. Campus Ministry on the two campuses have begun to cooperate in 1974 on joint projects and programming (e.g. Archambault Federal Prison group, grape and lettuce boycott activities, Montreal inter-faith committee, Faculty and Staff Day of Recollection and Prayer, program planning for a guest speaker for Peace and Development, program to renew the spirit of Christmas).
9. Campus Ministry on both campuses will continue to reach out to the community on the other campus for more ways of sharing and cooperating in programs and services.
10. One office for associate chaplains from the Sir George campus is available on the Loyola campus.
11. The Hingston Hall chapel should be renovated to an informal atmosphere, more suitable for students, and more flexible in use for chapel, quiet room, prayer groups, etc.
- ✓ 12. Campus Ministry on the Loyola campus should remain accountable to the Principal, while administratively under Student Services.